Catholic School Is More Efficient Than Public in Educating for Citizenship

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civilization will disappear. It is the hope of what the future may bring that moves every wheel and presses every spring of action in human life. "We labor; to what end? The children, the woman in the home, the man in the community. The nation takes thought for its future; why? In a few years its statesmen, its soldiers, its merchants, its toilers will be gathered unto their fathers. Why trouble we ourselves about the future? The country pours its blood and treasure into the earth that the children may reap. * * * Take it that the decree has gone forth from heaven, there shall be no more generations; with this life the world shall die. Think you we should move a hand? The ships would rot in the harbors; the grain would rot in the ground. Should we paint pictures, write books, make music, hemmed in by that onward, creeping sea of silence?"

3. Man's love for his fellow man is, in fact, the fundamental principle on which Christian civilization rests. We have only to look at life below the human level to learn that no species may maintain itself in the struggle for existence save through cooperation of individual with individual. Individual against individual is a principle of disintegration and death. The extent to which the principle of cooperation obtains measures the progress of the species. Love is the integrating principle of home. The love of one man for one woman and of one woman for one man is the secure foundation upon which the welfare of the whole social body depends, and it is the indispensable condition for the maintenance and proper upbringing of children. The love of the parent for the child, with its element of self-oblation and self-sacrifice, shifts the centre of gravity from the individual's self to the group and teaches the individual to strive for the good of the larger self. The city, the nation, the Church, rest upon this principle. The element of progress contained in cooperation, as opposed to competition, is manifested strikingly in the economic and industrial conditions of our times.

Faith, hope and charity — these three great virtues constitute the foundation of Christian character, and they remain the foundation of citizenship. Not one of them may be dispensed with without disaster. To produce these virtues in the children and to cultivate and develop them must, therefore, be included in all effective education for citizenship. Over and above these three virtues, the citizen must possess three additional virtues which, while not so fundamental in character, are scarcely less necessary.

4. The worthy citizen must ever hold the public good above all private gain. The good which he shares with his fellow man must appeal to him more strongly than the good which ministers to his own individual need. Were this virtue of disinterestedness possessed by our men in public life, bribery, fraud and graft would be unknown in our midst. Men may readily be found who will willingly die for their country, but it takes long years of effective training to produce men who will live for it. The sudden awakening of the martial spirit or a wave of popular sentiment may sweep men from their firesides to the battle front, but education for citizenship aims to give to the individual the power to live for his country day by day and to labor unceasingly for its welfare without the aid that comes from a tide of public feeling. The native impulse, with its note of self-oblation and self-sacrifice, which leads to parentage must be converted by education and training into a permanent, constantly operative principle of conduct.

5. The citizen must take his part in the making of just laws and in their equitable administration. He is responsible in due measure for the three elements of government, the legislative, the judiciary and the executive, and the school should fit him for the performance of the threefold function thus enjoined upon him. To this end his intelligence must be developed and his integrity must be secured. It is not enough to know; he must do. The citizen must not only make and administer laws; he must learn to make and administer them for the public good, and he must obey them loyally. His example in this respect, no less than his power to coerce, must secure respect and obedience to the laws of the land.

6. Finally, the citizen must be trained to curb his own appetites and to subjugate his own desires so that he may work no injury to his fellow man nor interfere with any right or privilege possessed by another. He must learn to govern himself and the kingdom of his own passions before he is fit to participate in the government of others.

To educate for citizenship, therefore, means, in the first instance, to produce and develop in the children these six virtues. This, in fact, is what is popularly understood as the scope of the moral teaching which is so universally insisted upon as the first duty of the school. The public school aims, and it has always aimed, at the development of these virtues; but experience has demonstrated, and is demonstrating more clearly day by day, the failure of the school to inculcate these moral qualities without the aid of religion. It is the consciousness of this failure, coupled with the realization of the absolute necessity of these virtues, that lies back of the insistent and growing demand for the introduction of religious teaching into the public schools.

The Catholic school, even more strenuously than the public school, insists on the development of these six virtues in all the children that come to it; but it should be noted that whereas the State is concerned only with the natural virtues of faith and hope and brotherly love and the patriotic virtues of disinterestedness, loyalty to law and self-control, the Church aims at the cultivation of these virtues as intensified and exalted to the supernatural order. When the Catholic speaks of these virtues he thinks of the great fundamental virtues of faith, hope and charity, and of the three moral virtues which correspond to the three vows of religion, poverty, obedience and chastity.

The Church is not content with the possession by the candidates for the teaching profession of the moral virtues which constitute citizenship. She devotes the wisdom and experience of centuries to the training of these candidates for two or more years in the religious novitiate in the practices which are best calculated to develop and to render permanent the virtues in question. After the novice makes his profession and takes his place in the ranks of her teachers, she throws around him every protection and employs every means for the continued cultivation and enhancement of these virtues.

The State trains the candidate for the teaching profession in normal schools and teachers' colleges just as the Church trains her teachers in similar institutions, but the State possesses no means comparable to the training in the religious novitiate for the development of the religious virtues of faith, hope and charity, of disinterestedness, obedience and self-sacrifice. The State through its superintendents and school boards puts forth earnest efforts to keep alive a professional spirit in the ranks of her teachers, but in spite of this the average teaching life of a woman in the public schools of the United States is approximately four and a half years. The great majority of those who enter the ranks of the teachers in our public schools are men and women who intend to teach for a brief period only in order to earn the salary offered. For them teaching is but an incident, a side issue, whereas the teachers in our Catholic schools are men and women who take up teaching as a life work and whose motives lift them beyond all earthly possessions or the desire thereof.

In so far, then, as these moral virtues are normally inculcated under the law of imitation, the Catholic school should be far more efficient than the public school in educating for citizenship.

HOW BLOTTING PAPER ABSORBS INK.

Every student of physics knows that water will run up a narrow tube by capillary attraction. Anything immersed in water has a similar attraction for the water; that is, the object becomes wet by the water that clings to it. The amount is limited by the weight of the liquid itself. Place your hand in water, and your hand, when withdrawn, is wet. The limited attraction between the hand and the water is gauged by the weight of the water that clings to the hand.

Imagine several hands placed close together in water but not touching one another. If this composite hand were formed of ten single hands, it would attract ten times as much water as the one hand would attract and hold on its surface. So a wisp of hay, composed of a hundred spears of dried grass, placed in water, will remove a hundred times as much of the fluid as would cling to one spear. Bushes in a marsh will remove a certain amount of water which will, by capillary attraction, cling to their submerged parts.

Under the microscope, fibrous blotting paper, when absorbing ink, resembles, on a small scale, a marsh matted with shrubs and sticks and twigs, around which water is flowing as ink runs about and among the fibres that together form the spongy paper. There is a limit to the amount of liquid which a "blotter" will absorb, as there is a limit to the amount of water that a marsh will absorb without overflowing. That limit, in the "blotter," is the combined capillary attraction of the fibrous shrubs and sticks and twigs that together form the paper.—Popular Science Monthly.